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The Christian Socialist

VOL. III. No. 2. DANVILLE, ILLINOIS, JANUARY 15, 1906. Whole No. 42.

IN EARLY SPRING

BY WILLIAM WORDSWORTH

I heard a thousand blended notes
While in a grove I sat reclined,
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

To her fair works did Nature link
The human soul that through me ran;
And much it grieved my heart to think
What Man has made of Man.

Through primrose tufts, in that sweet bower
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.

The birds around me hopped and played,
Their thoughts I cannot measure,
But the least motion which they made,
It seemed a thrill of pleasure.

The budding twigs spread out their fan
To catch the breezy air,
And I must think, do all I can,
That there was pleasure there.

If this belief from Heaven be sent,
If such be Nature's holy plan,
Have I not reason to lament
What Man has made of Man?

THE PROBLEM STATED

BY WILFRED MONOD, TRANSLATED FROM THE FRENCH BY A FRIEND

(Editorial note: Our readers will remember the little socialist catechism by Pastor Pflueger of Zurich and the words of commendation with which Pastor Monod of Rouen introduced it in *l'Avant Garde*.

It appears that Monod's action drew down upon him a storm of protests from friends of the "Christian social reformer" type, and he has replied to them in *l'Avant Garde* in the following statement.)

The point of view of my courteous opponents is so different from mine that the discussion will be useless unless the terms which we are to employ be defined in advance. Can I succeed in making clear why I read with sympathy a text which others have found to preach hatred? Let me try.

To make the matter clear, let me characterize briefly these four subjects: Socialism, The Class Struggle, Collective Ownership, The Spirit of Christ. (1)

I. SOCIALISM

Notwithstanding some satisfactory aspects which cannot be denied, the society in which we live does not deserve the glorious title of "social". It is a helter-skelter in which every one grasps what he can under the banner of "every one for himself!" Our eyes are used to this hideous spectacle, but there are times when our heart protests, when our reason revolts. If the theory of universal *laissez faire* offends us from the scientific point of view, the practice of *laissez faire* is even more offensive from the moral point of view; the economic anarchy in which we live appears to us not only as against sense, but as sin.

Western mankind knows how to foretell the exact minute when such and such a comet will appear in 3000 years. It knows how to accumulate munitions of war and engines of destruction with a facility of organization which amounts to genius; it has therefore the faculty of looking toward the future; yet this same mankind cares so little about the lot of future generations, of the little innocents who are to come naked into the world, to exist upon its hard soil and under its inclement sky; manhood is so little interested in the fate of its own children; it has so given over to hazard, to craft or to violence the power of dictating the physical conditions of human existence upon the earth, that our proud race lives from day to day like the beasts. It has no more of a granary than the cattle have; no more provision for the future than the senseless sheep. Perched upon its piles of cannon balls it is at the mercy of the first famine that may come, like a lot of rabbits or boobies. (2)

It is a spectacle ugly to the point of disgust. Those who hold the economic power are themselves victims of the hateful system and are not able to devote themselves to production for real needs, production regulated by calculation of the quantity, the value, and the lastingness of the commodities. (3) (From this failure come stoppages of industry, over production, and panics.) Those in economic power toil solely to obtain profits for themselves; they produce for sale and not for general usefulness. Thousands of drummers traverse the lands and the seas, creating artificial fashions, momentary infatuations; meanwhile hopeless poverty drags itself along our brilliant streets and the shame of it mocks the bloated pride of our bourses and our banks.

Not to know all this, is to lack brains; to accept it, is to lack heart; both, are to lack conscience.

For a long time it was possible to believe that the extremes of comfort and of misery were necessary evils, inherent in the very conditions of life on the globe, but to-day we know that these evils are artificial. By abolishing all the forms of fratricidal war, especially that of anarchic competition, we could, through a rational co-operation of all in the general labor, produce a sum of welfare enough to secure to every son of man the freedom of spirit he needs for the accomplishment of his divine destiny. Socialism in its essence is "the effort to apply the common sense of mankind to the common task of mankind."

II. THE CLASS STRUGGLE

Poverty is no more than a sore upon the body politic, a symptom of the general unhealthy state; the whole social order needs to be cured and not merely its ulcers. Socialism does not mean first of all the abolition of poverty, but the abolition of that economic dependence in which the workers find themselves with regard to the employers. Kautsky, the theorist of the German Social Democracy, states the following principles: "The deprivation which characterizes the modern wage worker is *the lack of the means of production.* This may carry with it the lack of the means of consumption, but the consequence is not necessarily implied. The modern wage worker remains a proletarian so far as that he is not in possession of the means of production, no matter how satisfactory may be his condition as consumer, even if, as consumer, he possesses ornaments, furniture, and a little home." (4)

So much as this is clear: in the economic domain the great dividing line lies between, on the one side, those men who have direct access to the soil or to what lies below it, to the gifts and the forces of nature; and on the other side, those men who, in order to use their activity upon the earth and its productions, are obliged to submit to the good pleasure of the first occupants. The former hold the tools, the fields, the factories, the mines, the springs, the shops, the houses, the capital; the latter have nothing but their hands. Not being able to scratch the surface of the earth with their nails, nor to weave garments with their teeth, they are compelled to hire the instruments of labor from those who possess them. The hire they pay is pocketed by the others under the name of profit. "Given a society consisting of peop[illegible]o may or may not be employed, but who if not employed must die, and other people who alone have the power of employing them, and yet who are allowed not to exercise that powe[illegible] they do not want to and who may consult no other law than their own interest in the use or abuse of that sacred power of employment—no one but the man of property brain and seared conscience can fail to see the fatal workings of such an alien interest. And if it should turn out that employers find their interest to be best conserved by not employing or by employing the least number of the other persons, or by starving, deceiving or demoralizing them—a most abominable interest—how long, think you, will it be before the other imperiled people discover the entire divergence of these two interests? Now, when they make that discovery, what has happened? They have become class conscious." (5)

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(1) I have drawn inspiration from those remarkable pamphlets "The Socialism of Jesus", "Socialism and Collectivism", and "Notes on the Class Struggle", published by the Collectivist Society, P. O. Box, 1663, New York City.

(2) For the development of this view see the powerful pages of Jefferies, "The Story of my Heart".

(3) The moral code which governs business allows a man to substitute a cigar factory for a bakery. Public opinion justifies this, provided the new undertaking produces as much or more *profit* to the manager or to the stockholders.

(4) "Experience has shown that the workers who are best paid are the most inclined to resistance; all authors are today unanimous in recognizing that want is a great obstacle to the progress of socialism. The opposite has been believed because the sentiment of the class struggle has been confounded with that other sentiment which has been called 'creative hatred'. The ferocious jealousy of the impoverished 'intellectual', which makes him feel that he would like to see the speculator guillotined, is a bad feeling which has nothing socialistic in it". (G. Sorel: "Social Future of the Unions".)

(5) From an address delivered by Peter E. Burrowes before the first anniversary meeting of the Collectivist Society, New York City, January, 1904. Published by the Society in Pamphlet No. 5, "Notes on the Class Struggle." P. O. Box 1663, New York, N. Y.

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All Want the Same Thing

BY W. C. BENTON

THOSE who seek to confuse or deride the Socialist Party, frequently ask the question: "What kind of a Socialist are you,—a Christian Socialist, a Materialistic Socialist, an Evolutionary Socialist, a Revolutionary Socialist, or what?

The question is getting a trifle stale. It is rapidly wearing itself out, just as so many others have done. Confusing questions, based upon old prejudices, always arise during the formative period of great movements, and many a Christian has been turned from the Socialist movement because his original information regarding it was to the effect that it was aimed at religion.

The International Socialist Party makes no distinction whatever in its membership regarding creed, race or sex, but on the contrary has everywhere declared against such a distinction, and whether a man may be called one kind of a Socialist or another, I have yet to meet a member of the Socialist Party who did not agree with all other Socialists that what we want is the Co-operative Commonwealth, in which there shall be the collective ownership of the means of production and distribution, with democratic management and equal opportunity. But while all want the same thing, there is a difference of opinion on the matter of tactics, the best methods whereby one may work for the common object.

All Socialists are agreed that economic freedom can only come with the social-democratization of industry, even though they may have frequent disputes among themselves as to the means whereby the end may be most easily and speedily accomplished, and even though some may justify the change on religious as well as on purely economic grounds.

The man who calls himself a Revolutionary Socialist may be a fanatic, and the man who calls himself and Evolutionary Socialist may not see that evolution involves revolution, (peaceable or otherwise), but both take their places in the Socialist Party and leave it to developments to clear the situation. The Jew and the Gentile can each have his own religious opinion, and both be members in good standing in our party, as consistently as the Methodist and the infidel can both belong to the Republican party. The eloquence of Ingersoll nominated James G. Blaine for President, and the Republican party is full of men who have no religious tendencies whatever. They have conflicting ideas on many subjects, but they believe in continuing the capitalist system, and hence oppose Socialism. The day is close at hand when the Socialists will be treated with as much fairness in all these matters as the members of any other political party.

SOCIALISM IN THE SCHOOLS

That Socialism is no longer a subject to be sneered at or even denounced as incipient anarchism, might be easily proved by election statistics. But we have a more interesting proof of the proposition in the attitude of the educational institutions of America today toward the whole subject. The schedule of lectures and recitations of the Indiana University for the fall term places the department of economics and social science upon a footing with the best. We find, in the fourth period, a full lecture hour on Tuesdays and Thursdays for Socialism and communism, and in the ninth period, a seminary in economics and sociology of two hours a week. Of course, sociology is a genus of which Socialism is but a species. But the species is rapidly becoming almost the most important one. While the term Socialism may have a very clearly defined limit in its principles, and, in fact, does not embrace a score of things popularly supposed to be a part of its creed, its great fundamental tenet is usually understood correctly, and that is the tenet which is making such headway in the thought of the people of this country. It is well indeed that the subject of Socialism should find a place in the studies of the state university. It is particularly interesting, because of the fact that Eugene Debs, the high priest of the philosophy, is resident in our midst and impresses his theories most strongly upon his home followers. The publicist who imagines that Socialism is not to be reckoned with fails completely to read the signs of the times. The more it is studied in our higher institutions of learning the more certain we are to get the good there may be in it, and overcome the evil to be found in it.—Gazette, Terre Haute, Indiana.

Beautiful Deeds

We have received so many encouraging letters, so many subscriptions to the Christian Socialist, and so many bundle orders, that we cannot mention them all in our limited space, but we want to speak of a few each time, not only to show our heartfelt appreciation of what our friends are doing for us, but to encourage them to continue, and also to inspire new friends to work for our paper.

A very touching letter reached this office today from a dear friend of Christian Socialism far away, enclosing $10.00 for a share of stock in the Co-Operative Printing Company to be issued in the name of the whole family. Each had contributed a share—mother, children and grand-children—and thus by co-operation accomplished a noble benefaction which would have been impossible for any one of them to do alone. Such money is indeed sacred. And the beautiful deed inspires us with new courage, faith and energy. May God bless these dear people everyone; and may they live to see the kingdom of justice and love established on the earth.—

The school children of Marlow, Alabama, where W. H. Dorchester is teaching, voted to do without their annual Christmas candy for the sake of sending the money to help the poor children who work in the factories. This is a noble example. Such self-sacrificing deeds are the stones with which great and worthy characters are builded. May these boys and girls ever be true to the precedent they have set. While charity can never fully relieve want, the work of charity often quickens love and devotion in the hearts of the givers and arouses them to sturdy determination to remove the cause of poverty.

A few days ago from Tarrytown, N. Y., we received a note from "A Friend" with 30 cents enclosed to help the Christian Socialist. This was a beautiful, touching deed. We are sure it was a sacrifice, and we tell it, that it may be as good seed in good ground. Those who give at a sacrifice, give most nobly.

From Denver, Colorado, recently we received a happy surprise. Comrade Elof Anderson sent us twenty new subscriptions to The Christian Socialist. We hope he will do so again and that his success will help others to make greater efforts.

Chas. G. Bargren, of Rockford, Ill., has been getting a number of subscription cards for the Christian Socialist. He writes that he had a pretty hard time to get his first club of subscribers, but that those who had subscribed were so pleased with the Christian Socialist that they would help him to get other subscribers.

From Warren, Ohio, Everett St. John, secretary of the Socialist local writes that the members are well pleased with the samples of our paper they received, and have voted to send for a bundle of twenty-five each issue. He adds, "I believe your paper is the best Socialist paper I have ever read. I like the kind of religion you advocate, and believe that it is the kind that will make better people of all of us."

Another list of twenty subscriptions was sent by Comrade John H. Walker of Westville, Ill., who is attending the National Convention of United Mine Workers now in session at Indianapolis. Comrade Walker is an executive board member of the U. M. W. of A., and before going to the convention got a bundle of one hundred Christian Socialists and said he was going to get us subscriptions at the convention. After being there two days he sent his list of twenty. Subscriptions taken under such circumstances certainly reflect much credit on the solicitor. As the convention is to last three weeks we may expect more good results from his efforts, and he also writes that Duncan McDonald of Oglesby Ill., is also working for the paper in the convention and that Edward Evans of Eldorado, Ill., who is not a socialist, yet pledges himself to get us some subscribers when he goes home. The good work is contagious. Our workers everywhere need not lack for enthusiasm, for the Christian Socialist never had more friends or more helpers than now. Our paper is succeeding and will. It has a tremendous mission to perform. Let everybody help.

Among the faithful workers for The Christian Socialist was Virgil A. Wilson of Pfafftown N. C. He frequently ordered bundles of the C. S. and often sent us subscriptions. Not having heard from him for some time we wrote to find out why. In reply, we received a touching letter from his son saying that a few days after his father wrote us his last letter, in which he ordered fifty copies of the C. S., they found him dead in his bed. We quote the following from his son's letter:

"He was by far the greatest worker for the cause in this state. Had he lived, he would still be working for the C. S. and the cause it represents. I would gladly take up the work, were not the struggle for existence so intense with me." (The pathos of this last remark will find a response in the hearts of many who are in the same situation.)

We deeply sympathize with this family in their great loss and also feel that our paper as well as the cause has lost a true friend and devoted worker.

Who will take the place of this loyal soul and carry on the work he no longer is permitted to do among us?

And, who knows but that now, in his fuller and freer immortal life, he is helping us all more than when among us?

THE CHRISTIAN SOCIALIST FELLOWSHIP

EDITED BY REV. LUCIEN V. RULE, GOSHEN, KY.

THE GOOD SHEPHERD

O heart of mine, let Love Divine
Alone thy shepherd be;
The house of Hate is desolate,
And dark beyond degree.

Love's hand doth lead through sunny mead
And forest sweet with flowers,
Where cooling streams and soothing dreams
Make glad the gliding hours.

But Hatred's way doth lead astray
From home and heaven afar,
Where demons dwell in nether hell,
And gleams no morning star.—L. V. R.

A New Year greeting to our comrades of the Fellowship Movement, and a word of cheer about the great work ahead of us. Certainly the first and chief cause of rejoicing just now is the active and successful itinerary of Comrade Carr during the last two months or more. It is the beginning of the national agitation that is going to arouse the country from its moral lethargy within the next three years. Comrade Carr will report his trips to us from time to time.

The local work in many sections has been no less active and fruitful. Comrade Frederick Strickland of Columbus, Ind., has begun a strong and increasing movement in that vicinity. The Kentucky and Indiana comrades are in close touch, and it was the pleasure of comrade Goodman and me to preach in the churches around Columbus the last of November. Comrade Goodman went to Clifford and Young's Creek, while I held services at Wailesboro. Popular interest is deep and a great awakening is near at hand. Comrade Strickland's people in Columbus have the true vision of the Kingdom. His sermons reach the masses and convict the classes. His good humor and kindliness are always in evidence, and he has a dear help-mate in his wife, Comrade May Strickland. Comrade Strickland has determined to carry the social gospel of the Kingdom to the churches of Indiana. To this end he has begun a bi-monthly paper, "Fellowship", devoted to the state work, and especially to a deeper and clearer rendering of the social message in the Sunday School lessons. This last feature will prove wonderfully helpful to teachers, workers, and ministers who feel the sad lack in the old ideas and methods that do not touch the vital problems of our time. Those interested should address Comrade Strickland, Box 158, Columbus, Ind., and secure some of these papers. The price is in reach of all. Comrade Strickland's heart is in our Fellowship Movement, and he will be one of the strong men at the conference later in the year.

Comrade Wattles had such a good meeting at Winchester, Ind., and such a definite work resulted, that he will likely remove there to take personal charge in January.

Our work at Utica, Ind., has wrought a change in the town. The people were stirred by our message when I preached there during the fall, and the local Christian workers have succeeded in eliminating the saloons by the help of the Socialists. The Baptist church has been open to us, and the Methodists are very friendly. The people at large trust the Socialists now. An election Dec. 16, for Supervisor resulted in the choice of Comrade John Eggenspiel, a clean and capable man, over a very popular old party candidate. Comrade Thomas Broy, a devout Baptist, deserves great credit in our cause. Utica is now a regular preaching point with us.

Comrade A. L. Byron-Curtiss, of the Rome New York Episcopal church, reports an eagerness for the message amongst the people there. He addresses religious gatherings with the social gospel occasionally. Comrade Chase, State Sect'y. of New York. reports that "he addressed a meeting at Port Jefferson on Dec. 9, and that a local Methodist clergyman took the floor and said he desired his fellow-citizens to know that he endorsed what the speaker had said and supported the movement".

One of the most gifted and prominent young Methodist ministers in Kentucky recently wrote me: "I have been thinking a great deal of the social problem. It is the problem of tomorrow, nay rather of today. I look for Russia to become a great social commonwealth. The Kingdom of Christ will come among men. And there is no holier, happier destiny than to have a part in it. God speed you in your great work. I want you to come down and preach for me during the coming year". Such is the spirit of the thoughtful ministry all over the land. One of our strongest comrades is pastor of a large Christian church in Kentucky.

Portland, Ore.

Editor Christian Socialist

Dear Comrade:

Having been invited by Comrade O. F. Donaldson to co-opperate in the calling of a National Christian Conference to devise some plan of campaign involving Christian Fellowship and active propaganda work for Socialism, I take the liberty of expressing my convictions as to the object and scope of such a conference.

Ernest Untermann in his pamphlet—"Sparks of the Proletarian Revolution", asks the question "What is a Christian Socialist", and several other co-related questions. Up to the present moment, so far as I know, there has been no effort made to give a proper well defined answer to this question, and each individual answers the question for himself. Socialists who are anti-christian also answer it to suit their own preconceived ideas of what the term means. It is therefore very important that some collective organic difinition be formulated so that we may be able to refute false statements and correct wrong impressions.

Permit me to suggest that a concensus of opinion be secured by correspondence or through the Christian Socialist covering just two points; viz. Shall the organization be a "come out" movement from the present church organizations, second shall it be a part of the present church organization? Both organizations to declare in no uncertain way for socialism and pledge themselves to work in harmony with the socialist party to bring this about.

There is room for the two organizations working separately, but not together. A conference embracing both these elements would be hampered at every turn. It would be a Babel—a house divided against itself. It would have no aggressive or co-hesive force. Judgment must begin at the house of God and the sword of truth must be wielded by inspiration born of uncompromising convictions. Let those who feel called to administer homeopathic doses of truth and mother Winslow's soothing syrups of condemnation do their work in their own way. This is a revolution and calls for revolutionists to lead the van. In order that as many as possible give voice to their reasons for voting one way or the other on these propositions, each one might be limited to so many words in giving his reasons for one or the other method of procedure. This plan will result in the gathering together of men and women of "like minds" and the details of organization will be easily affected.

Truly Yours,
J. W. Wells.

TWO CONSERVATIVE PAPERS SPEAK

The New York Evening Post says: "With a suddenness that must be startling to those who note only the surface of events, Socialism has become a factor in our moral, political and industrial life. The Socialist vote for president last fall attracted a good deal of attention—more perhaps, than it itself deserves—but it was in no way a measure of the importance of the Socialist movement. And year by year, as science compels consolidations and co-operations on a scale impossible in the past, the collective proposals formulated by the German Jew, Karl Marx, out of the theorizings of the great French economists of the eighteenth century, are bound to receive more and more attention.

Whatever one believes about it he must inform himself. For, while Mark Hanna's prediction that Socialism would be the storm center of the next great political battle in this country seemed exaggerated when he made it a few years ago, his farsightedness is already vindicated. To fight for Socialism you must understand it; to fight against Socialism you must understand it."

The Wall Street Journal says: "Vice-President Vanderlip, of the National City Bank, has been making a study of Socialism in Europe, a movement which he regards of vital importance, because it forshadows a tendency likely to gain great force in the United States. He thinks that we shall, in the next few years hear much of Socialism in this country, and he would not be surprised if political forces here had a new alignment with this issue as the dividing line. Mr. Vanderlip's position in the financial world, and the intelligent study which he has made of this subject abroad, make this statement of large significance."

The Russian Revolution

Things are moving rapidly in Russia. The impossible has already happened. Anticipations have been falsified. That Japan should crush the Russian power in the east seemed incredible; but it was done. That peace would beat down the growing revolutionary movement in Russia we all feared; it has only given it resistless strength. We knew that the autocracy was doomed, and were glad that constitutional government, under the Czar, was to take its place; we are now anticipating with astonishment a Social republic. Count Witte tried to stem the tide by giving Russia what Germany has; but the Russian people will have no such half way liberty; they want the fullest measure and think they are ready for it. The explanation of this surprising development and possibility seems to be in the fact that the only propaganda Russia has had is that of Socialism. Can it be that they will avoid the rock on which the French Revolution perished, and that we can have in Russia a great Social republic, to startle and perhaps instruct the world? And what will happen in Germany and Austria when *proximus ardet Ucalegon?* To maintain the Czar on his throne the Emperor might well think it necessary to send an army to St. Petersburg and Moscow *and lose his own throne in the attempt to save it.*—From Editorial in N. Y. Independent.

We still have a number of Mr. Rufus Weeks' pamphlets. "The Most Interesting Phenomenon of the Twentieth Century" and an "Appeal to the Churches by Socialist Christians."

THE CHRISTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE CO-OPERATIVE PRINTING COMPANY.
134 North Vermilion Street, Danville, Ill.

SUBSCRIPTION PRICE 50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

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HE DID HIS BEST

Before God's footstool to confess
A poor soul knelt, and bowed his head,
"I failed!" he cried. The Master said:
"Thou didst thy best—that is success!"
—Henry Coyle in Success.

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There is no use of living if our lives do not help other lives. They must help other lives if in themselves is the power of God. —Phillips Brooks

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This definition of a friend was given by a schoolboy the other day: "A friend is a person who knows all about you and likes you just the same."

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The minimum print of the CHRISTIAN SOCIALIST has increased FOURFOLD within the last twelve months. Now, Comrades, if you will work for this paper as hard during 1906 as you did last year, and if our new subscribers will also help, the year 1907 will see this paper firmly established. Every subscription you send helps us greatly, and every bundle you buy and distribute does much good, not only as propaganda, but also as a means of getting new subscribers. A few of us have been carrying the load. Will YOU not also fall in and help us lift? The paper is doing the work expected of it. Each one can enlarge its field of usefulness by some earnest effort. Please do your part. Bundles of ten or more may be had for 1c per copy. Why not order a bundle every issue in advance? If not ever issue, then as often as you can. Keep the good words going.

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Economic Worry

In an able article on life insurance in the N. Y. Independent, Rufus W: Weeks, who is the most expert actuary in America, declares that the mortality rate at present is as high as it was thirty years ago. He says:

"This may be considered a singular fact in view of the advance which has taken place in medical and surgical science, the supposed better quality of food and more hygienic habits of living. Adult deaths from consumption and from acute fevers have decreased, but this decrease has been made up by an increase in deaths from diseases of the brain and of the heart, and from suicide. It would seem to be the case that the tension of life for the adult male is greater and more perilous than it was a quarter of a century ago, to a sufficient extent to neutralize the benefit that has come from greater scientific knowledge."

That economic worry is a prime cause of disease and death is further shown by the startling statistics cited by Robert Hunter in his book "Poverty" whereby it appears that in the anthracite mining fields, where work is hard and dangerous and wages low, the average life of the male human is 24.8 years while the average life of the female is only 24. With all the dangers of the mine and the strain of the work, the male lives longer than the female who, though possibly not working so hard and certainly not so exposed to danger, is killed by the larger share of economic worry which, as a housekeeper with insufficient means, she bears.

The old adage, "It is not work, but worry that kills," is finding ample demonstration today. And under the pirate system of competition no class can be free from economic worry and the vast majority of us are being slowly destroyed by it. If this frightful blight were removed once for all, as it will be some day by the Co-Operative Commonwealth, how we would work with joy and vigor and how we would grow!—E. E. C.

THE PROBLEM STATED

(Continued from Page 1)

Those who would like to perpetuate a social state which enriches themselves, are fond of preaching that the interests of labor and capital are identical, (6) but this is to misconceive the sovereign importance in human affairs of the economic question; the predominant importance if one reflects that the make up of our globe and its revolution round the sun are the physical and decisive realities which condition all the activity of our race. All which has to do with the body affects the spirit, affects literatures, laws, religions; when two classes of men have opposite economic interests their intellectual, political and moral destinies diverge likewise. To pretend that the employer and the employe are Siamese twins because they both wear high hats on Sunday, is to carry a joke too far.

The precept "Love one another" remains intact, but upon the economic field it means "Love not because you are alike, but although you may be unlike, although you may of necessity be irreconcilable adversaries."

The term class struggle is therefore an equivocal term. It by no means signifies class hatred, but the organic inevitable antagonism of the classes. (7) It expresses a profound truth, which is that, in the present capitalist regime (not in the domain of ideal abstractions—in Arcadia) the interests of those who monopolize the means of production are hostile to the interests of the workers, but this hostility is as one may say, inherent and not individual, for the employer is often the kindest of men.

So much having been laid down, when we examine the social question in its essence, we must rigorously discard from the problem outlying considerations which do not affect the real foundation. We must leave aside all that has to do with the "covetousness" of bad employers or the "philanthropy" of good ones; the "immorality" of the workers, their "improvidence", their "laziness", or the "prosperity" of some of them. We must abandon lectures upon the ease with which men pass from one social class to another, upon the unity of divergent interests, upon the panacea of brotherly love displayed within the limits of the *status quo*. We must give up stating our duty in terms like the following: "We will toil without respite to relieve physical and moral misery, not only by the exercise of private and public charity to which we devote our whole heart, but by the unceasing reform of abuses, and the progressive betterment of social institutions." (8) The real task is more tragic than this and more sublime.

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(6) "It is true that if labor pays capital in the form of profit, capital pays labor in the form of wages; but wages in the last analysis are themselves taken from the product of the labor." (See Henry George, "Progress and Poverty.")

(7) "The Class struggle which characterizes socialism is not a simple idea, easy to grasp. Just as it is not really possible to reason directly starting with the word 'liberty', even so is it with the attempt to reason starting from the term 'class struggle'. The term does not define itself otherwise than through the acts of those who are profoundly animated by the feeling." Ch. Guieysse.

(8) Quoted from one of Monod's critics.

(To be continued next issue.)

SNOBBERY

Nothing in a long time has so tickled our bump of humor as the bit of American snobbery exhibited in the story sent out from Chicago describing the ball that Mrs. J. Ogden Armour gave her servants a few nights ago. The gently condescending tone of the aristocratic reporter, and the knowing wink which he gives the reader as he describes the affair in mock and heroic style is certainly funny. He states in surprise that "some of the servants were in evening dress"—it seems barely possible that the footmen and butlers were almost at ease in this garb. It is also duly noted that Mr. and Mrs. Armour "looked in" on the assembly and even allowed themselves to "greet some of the guests pleasantly." The pompous reporter concludes airly: "There were a few invited guests including grocers, railroad engineers, and one saloon keeper but the majority were coachmen, butlers and the like."

Wonder how long he would hold his job as transmitter of the "voice of the people" if he were to conclude a write-up of a ball at the Armour mansion by "There were a few invited guests including investigated insurance directors, railroad speculators, and one brewer, but the majority of them were pork-packers, wheat speculators, beef embalmers, and the like." Yet why not the latter truth as well as the former?—Minneapolis Tribune.

The Social Element in Christianity is a beautifully printed, scholarly and truly religious treatise by Rev. Dr. Harvey D. Brown. 35 pages, with elegant cover. We have only a few. Price, at a bargain 15c, prepaid.

OUR NAME

BY OSCAR F. DONALDSON

The question has been raised as to the name, "THE CHRISTIAN SOCIALIST." Some have objected to it on account of its being a "mis-nomer." "The two words really mean the same thing." "It is a repetition of terms." They have recalled Miss Francis E. Willard's utterance on socialism. "It is Christianity applied."

It is with pleasure that I refer them to Miss Willard who has used the term "Christian Socialist" and "Christian Socialism" often in her utterances. I further believe that this is not a mistake but that the use of the terms in this connection is perfectly legitimate. We are living in a peculiar time and the language of today is partaking of its peculiarities. In the years not long since passed, in fact so recent that we might say yesterday, the word Christian was seldom used as an adjective in relation to other systems of action or thought. There was a wide line of demarkation between the Christian and the World.

But people today realize that there is a Christian businessman, a Christian Scientist, a Christian Citizen, a Christian Sabbath, in fact a Christ-like phase to every avenue of thought and action; that the thoughts of Christ are broad enough, deep enough and inclusive enough to embrace the entire life of man by whatsoever name it is called.

We are therefore doing no violence to the accepted things in the thought of today by the use of the adjective Christian in connection with Socialism. Christian Socialism is a recognition that Socialism is an essential feature in the thought of Christ when we look upon its economic and social side.

But others say that the people "scare at the word Socialism," however associated. If these truths were brought to them in another guise, without being labeled, so that the dose would be free from the dire effects of anticipation and the accompanying bad taste which is entirely intellectual, then they would swallow with pleasure and assimilate the truth with profit. We could thus reach many more.

This timidity is peculiar to the ministry. It is, I think, because they are accustomed to take a quiet unassuming way of reaching their end, while we, of the out-of-church world, go right after what we want "right from the shoulder." It is true that it makes a harder tussle and greater noise. Yet it reaches the end much faster and more completely.

The man you approach looks upon business, politics and religion from an individualistic stand-point. You look upon them from a social or collective stand-point. He knows your idea as socialism, but does not understand your idea. How shall we approach him?

In private conversation, in public utterance on the general rostrum, and in articles in the general press, you may by indirect means lead him from his point of view toward yours. But when you start a propaganda paper to further the idea of Christian Socialism, I believe that the average man will treat it with more respect, read it more intelligently and grasp more quickly and fully the ideas if it is labeled good and plain. He knows our ideas are called socialism. If we call it Christian socialism he will know what he is reading about.

To my mind, this objection arises from attempting to apply our success in private conversation and general utterances to the work of a propaganda paper. They are distinctly different. Probably the man who has been interested by your adroit presentation of the subject in conversation, would turn with disgust from a paper that would follow like tactics. We all expect to get a plain, straight-forward statement of the ideas we seek when we read a publication devoted to spreading them. We have a right to expect this, we should therefore give them this.

We must however remember that Christian Socialism means one thing in Germany, another in England and yet another in America. As yet no definite position has been taken by the Christian Socialists of America that is of national significance. *The future is open for us to place the stamp and superscription upon this movement.*

Let us not further hesitate about the name. Accept it and then allow us all to unite and attempt to make that name glorious. Place it before the nation as the emblem of economic freedom, of social unity, of expanding soul-life and the salvation of the man from earthy things.

AN EXCELLENT BOOK

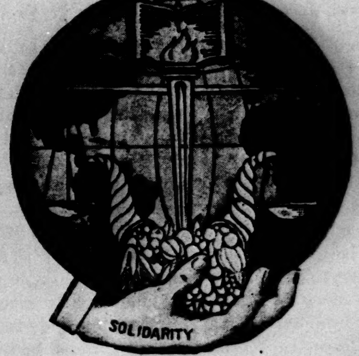
The "Principles of Scientific Socialism" by Rev. Chas. H. Vail because of its clearness, comprehensiveness and attention to detail, is one of the very best socialist books published. The language is simplicity itself in plain English, free from scholastic display and technical verbosity. It is a straight-forward, common-sense, American exposition of the great subject,—an excellent book for a Christmas present or to loan. Chas. H. Kerr & Co., 56, Fifth Ave., Chicago, Ill. Paper cover, 35cts.

We still have a number of extra copies of the Nov. 15, and Dec. 15 issues. One cent per copy in bundles of ten or more.

The books, entitled "The Captive City of God" by Richard Heath, have arrived from London. They are the Second Revised Edition with paper cover. Price 25 cts. Order before they are all gone.

Rhode Island Socialists

We are indebted to Comrade Fred Hurst for a copy of the platform and a cut of the party emblem of the Socialists of Rhode Island.



STATE PLATFORM

"The Socialist party of Rhode Island affirms its allegiance to international socialism and the Socialist party of the United States.

OUR INTENT

We seek to abolish the competitive system, which exploits the workers, and to inaugurate the co-operative commonwealth in which the workers receive the full value of their labor.

OUR TACTICS

No fusion or compromise. Aid and encouragement for all workers in their struggle for justice. We point out the class struggle, its cause, and how to remove it.

MEANS TO THE END

We demand popular government, the initiative, the referendum and imperative mandate; equal political rights for women and all adults, no child labor, compulsory education, old age pensions and no government work let out under contract. We try to further any principle which will aid the people and tend toward the co-operative commonwealth.

OUR PHILOSOPHY

Workers unable to own machinery must sell their labor in the labor market. With increasing cost of machinery the owning class grows smaller and more powerful, while the working class grows larger and more dependent, hence the class struggle. Production and distribution has been socialized. We would socialize ownership also, giving workers the full value of their labor.

THE RESULTS

Eliminate labor wasted in this system, such as drummers, merchants and clerks, waiting for trade, soldiers, etc. Employ them with those now unable to find employment, adding millions of useful producers, and billions in wealth to our product, which, with elimination of profit, will give workers several times the amount now received.

HEALTH

With everything produced for use, not profit, adulteration would cease. With pure food, drugs, etc., many dyspeptics and diseased people will regain health.

MORALS

When every person may demand work and its full equivalent, home can be a place of comfort and children can be nourished and educated. With no spectre of want, an honest life easier than a life of deceit, and the great incentive for crime gone, competition for honor will ensue, and nobility of character will be the goal sought.

OUR APPEAL

Want and hardship threaten the masses, and no refuge is found in old party methods. To vote intelligently you must read all sides of the question. Our party papers cost only 25c to 50c a year.

THE REAL JESUS

O CHURCH! bring back the real Jesus, the Jesus who walked in Galilee and blessed the children; who taught so grandly and lived so divinely; who died on the cross a death as heroic as his life had been pure! So long ecclesiastics have kept him buried beneath dogmas that obscure the beauty of his life and hidden behind sacraments that divert attention from his spirit to his blood. For how many years did Christians speculate about him, fight for his sepulchre, and persecute in his name! Dogmatists for centuries have said "believe" where he said "do." They have said "fear" where he said "love." They have frowned on human nature where he smiled. They have taught creeds where he spoke parables. The morality affirmed by him as sufficient they have put aside as inadequate. O Church! no longer feed us on dogmatic mysteries; no longer imprison his spirit; no longer neglect his gospel! We are weak, wayward and weary; give us back Jesus to be our friend, exemplar, teacher and inspirer.—JOSEPH H. CROOKER.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

"If you do not take care to make the Fatherland what it should be," said Bebel, "so that the workingmen will gladly defend it, they will raise the question whether they shall defend it at all."

Homer L. Castle the Pennsylvania Prohibition orator whose speeches set the state on fire and caused the republicans reverse by showing up the machine corruption, says that the wealthy men of the country are combining to control national politics. He says "Corporations throughout the Nation realize that they will be the targets of the independent voter next year." That is why the millionaires are banding together. Any farseeing man can realize they have formed an alliance representing corporate interests of the country for the sole purpose of controling the political machinery in the larger and doubtful states in the Union. The deal was hatched in the offices of New York millionaires, who are alarmed by the insurance exposures, by President Roosevelt's railroad rate policy and by the manifestation of public indignation at last November's election. Homer L. Castle was one of the active assistants of Wardwell of Standard oil fame and the coterie of plutocratic prohibitionists that in 1896 split that party by eliminating from its platform all economic measures. It takes a good deal and a long time to educate some men.

Did you, comrade, send that list of subscribers you were thinking of as a Christmas present to the management of "THE CHRISTIAN SOCIALIST?" It isn't too late yet. Send the paper to the clergymen of your town or city as a New Years gift. Or better still write them a letter, send a sample copy, and ask them for their subscription. You'll get it, see if you don't. They are all interested in seeing what is said about socialism.

While hundreds of millions have been made by the holders of bonds and stocks from the increase of values and the payments of dividends in 1905, it is conceded by those intimately acquainted with the situation that it has gone into comparatively few hands. As one of the most trustworthy newspapers put it in a headline. "NO NEW MILLIONAIRES DEVELOPED IN 1905." Thus the concentration of wealth is going on in an ever increasing ratio.

Another evidence of the concentration of wealth is the ever increasing concentration of industry. During December the big companies incorporated in the eastern states totaled $118,909,100, bringing the total for the year to $1,674,105,211, compared with $1,003,242,200 last year and $1,572,204,000 in 1903. Companies having an authorized capitalization of $100,000 and less than $1,000,000 represented a total of $39,322,000 this month, a slight increase over November; for the year the total is $479,229,600. Thus the charters taken out in eastern states during 1905 represent a total capitalization of well over two billions; the exact figure is $2,153,334,811, which is the largest figure reached in any one year previously.

The Women's Suffrage movement and its propaganda has lost its vitalizing spirit. It has become a social cult, a fine ladies dress affair. It is utterly reactionary in spirit. It contents itself with insisting upon the necessity of allowing women who own property and pay taxes to vote for those who shall represent them in government, and harps upon the ability of the educated women to vote more intelligently than the ignorant male, and so it fosters the idea that property and intelligence, the perquisites of a class, ought to rule. That the suffrage is inherently a right.

That it is the only means of defence the individual has in organized society, that it is the fundamental idea of democracy, is lost sight of. To judge from the pages of the papers and magazines which come to us in the interest of Woman's Suffrage its advocates are not aware of the socialist advocacy of what Bebel calls "Universal, Equal, Direct and secret suffrage," or that for this feature in common with all socialist ideas nearly seven millions of votes are continually being cast and that the socialist movement, powerful where they are puny, is on the verge of success in all civilized lands.

The socialists of New Jersey, in the spirit of the resolution of the last International congress which declared that it was essential that political divisions should cease, are holding meetings where representatives of the socialist and socialist labor parties are amicably discussing their differences and agreements with a view of preparing a statement to be submitted to the voters of both National organizations by which political unity is to be accomplished. It is a wise move and conceived in the right spirit, and at the right time. There is agreement now in all essential fundamental socialist teachings. There should be the widest liberty of opinions in non-essentials. The trade union movement and its proper activities should not be a hindrance to socialist unity on the political field.

"By making such changes we can put ourselves on solid ground to resist the radical propositions of Mr. Bryan and his followers, who would take the railroads from private control and put them under government management."

So said Secretary Taft in his Akron speech to the Ohio republicans. And then he sailed away for the Isthmus of Panama, where a railroad, a canal, and a fleet of steam-ships have already been taken "from private control" and put "under government management," with Secretary Taft himself in command! The genial Ohioan is evidently not afraid of government management, so long as he is the government, and there are a great many other American citizens who would be willing to trust themselves with such power.—Talisman

The much-needed "Child Labor Act," intended to prevent the employment of children in the mines of Pennsylvania was promptly declared invalid by Judge Wheaton at Wilkesbarre, Pa., amid the vociferous rejoicing of the coal barons through their official journal, "The Black Diamond," and the Parry organ, "American industries." Is it any wonder that the masses are accumulating contempt for our modern judiciary. They can always find an interpretation that will fit the interest of the plutocrat as against the proletariat. —St. Louis "Labor."

I saw a picture in a London paper of Russian peasants surrounding a university student and being instructed as to the ideals of liberty and the principles of revolution. In Russia perhaps the main influence effecting social change has been the university student. When I saw the picture I thought of the American student infected with the mania for football, supine before authority, accepting plutocratic rule without thought of the ruin of democracy, engaged not infrequently in strike breaking—what could he teach the men and women in this land of prosperity, struggling for liberty even as the Russian peasants now are doing! Aye, what could he teach?—Trigg's Magazine.

In a recent sermon, Rev. A. A. Ross of Ryder Memorial church, Chicago, ventured the assertion, "Time will come when public utilities will be under public control, but that will be when we have eliminated the corruptionist and grafter from controlling influence in our politics and honest men are honest enough to enter the public service for the public good. That time has not yet come," How profoundly "judicious" this sounds! Yet how stupid it is! To the man who has given unbiased study to the subject it is perfectly clear that the influence of the grafter is due to the private ownership of public utilities and that the corruption in our public life is always found at the point of contact between the private corporation and the public service. Public ownership is the remedy for nine-tenths of the political rottenness that exists. A preacher ought to know this. But it would scarcely be "wise" to say it just yet. It is safe enough to talk of public ownership or socialism or anything else in belonging to the "sweet by and by." It is another thing to advocate it here and now.—The Vanguard.

In our last issue I referred to the letter issued by the Pope addressed to the bishop of Russian Poland, recommending the Poles to co-operate in the pacification of the empire, obey their rulers and avoid sedition. Almost the next news in the daily papers was that the Polish clergy had asserted their manhood, and shown their sympathy with their people as follows:

Warsaw, Russian Poland, Dec. 13.—A meeting of 417 Catholic clergymen of Russian Poland, after ten hours' session during the night, resolved this morning to demand autonomy for Poland, with its own parliament, general secret ballot, the reinstatement of the Polish language in government offices, the abolition of capital punishment and full amnesty for political prisoners. St. Louis "Labor" comments thus upon this important event. "Only fourteen lines in all, yet they chronicle an event of perhaps tremendous importance. True to its inherited traditions of centuries, the vatican sees only the side of those in power, and can sympathize only with the claims of inherited authority. But, despite their belief in the infallibility and temporal authority of the so-called "Holy Father," these 417 priests of the Polish Roman Catholic church have opened their ears to the murmur of the oppressed, and perhaps their hearts have responded to the call. It is a good omen, a sign that no class is so conservative as to be absolutely unresponsive to the voice of the masses. "The truth is mighty and will prevail."

Premier Seddon, of New Zealand, who has gained a world-wide reputation for his inauguration of labor and socialistic legislation, was returned to power in the recent general election. Seddon will have 57 members in Parliament against 13 for the opposition. The Prohibitionists made a hard fight, but were almost completely wiped out.—Cleveland Citizen.

The unions of Argentine Republic held a national convention, adopted a socialistic declaration, decided to unite all factions, declared against alcoholism in every form and advised against the general strike unless three-fifths of the members voted favorably.

The Labor and Socialist gains in municipal elections in England and Wales are given as 41 in a total of 116 cities and towns. The workers are highly enthusiastic and claim that the results foreshadbw a victorious campaign in the coming Parliamentary elections.—The Worker.

Because the 30 socialist members in the city council of Rome made an effort to force the council to meet nights instead of during the day time, so that the workingmen might attend the sessions, the old party members, who are in the majority, resigned and a new election is on.

In reply to a communication sent by the Russian Socialist central committee to the International Socialist Bureau in Brussels and to the Social Democratic party headquarters in Berlin, inquiring what action foreign socialists would take in case of a military invasion in support of the Czar's regime, the Berlin Vorwaerts very cautiously, but firmly declares: "The German government seems to fully realize the seriousness of the situation, and there is no danger of a military invasion. If the Kaiser would send his troops into Russia the German Social Democracy would rise like one man against such action."

The socialists of Saxony have been holding gigantic demonstrations in favor of universal suffrage in the Saxon Landtag. Now that universal suffrage has been introduced in all the southern states of Germany a great impetus has been given to the States which are the citadels of reaction to make an energetic move in this direction.

A London paper says: The Spanish socialists are going strong. A recent article in Socialista tells us that there are 250 separate socialist branches in the peninsula, and 50 members of them elected to local bodies. Now we hear that at the recent municipal elections in Madrid three socialists have been elected among the city fathers. This is an amazing turn of the tide. Hitherto Madrid has been the only European capital where no socialist has been elected to the governing body, but now all the capitals of Europe have had their first approaches stormed. The New York Evening Post also prints a report from Spain showing that the socialists won 21 seats in municipal councils.

Bent. Murdock, editor of the Eldorado, Kans., Republican, and Frank McLennon, editor of the Topeka State Journal, are both republicans of the most approved machine school—and yet!

Mr. Murdock and Mr. McLennon agree that there is no reason in law or in justice why the supreme court should step in and declare "unconstitutional" any law duly enacted by a state legislature and approved in regular form by the governor. "Will some technical court judge be so kind," plaintively asks Mr. Murdock, "as to point out a clause in the Kansas constitution, or a law on the Kansas statutes, that authorizes, empowers or permits a judge or a court to declare a legislative enactment unconstitutional?" And then Mr. McLennon just as plaintively wails out this question: "Why should'nt the people have what they want? Is it the province of the court to step in and say that they shall not have it?" Socialists will remember that a president of the United States, Andrew Jackson, when a just law was declared unconstitutional by the highest courts, declared that there was no warrant by which such a thing could be done, and ordered its enforcement AND IT WAS ENFORCED, and the courts decision became a dead letter. One of these days we'll have a President or Governor courageous enough to follow this example.

THE SUNDAY SCHOOL

EDITED BY REV. FREDERICK G. STRICKLAND

Lesson for Jan. 21. Luke 2: 40-52.

THE BOY JESUS

SILENCE.

"There is, then, for the most part a deep silence in the Evangelists respecting this period (the boyhood of Jesus); but what eloquence in their silence! May we not find in their very reticence a wisdom and an instruction more profound than if they had filled many volumes with minor details?

"In the first place, we may see in this their silence a signal and striking confirmation of their faithfulness. We may learn from it that they desired to tell the simple truth, and not to construct an astonishing or plausible narrative. That Christ should have passed thrity years of His brief life in the deep obscurity of a provincial village; that He should have been brought up not only in a conquered land, but in its most despised province; not only in a despised province, but in its most disregarded valley; that during all those thirty years the ineffable brightness of His divine nature should have tabernacled among us, "in a tent like ours, and of the same material," unnoticed and unknown; that during those long years there should have been no flash of splendid circumstance, no outburst of amazing miracle, no "sevenfold chorus of hallelujahs and harping symphonies" to announce, and reveal, and glorify the coming king—this is not what we should have expected—not what any one would have been likely to imagine or invent.

"We should not have expected it, but it was so, and therefore the Evangelists leave it so; and the very fact of its contradicting all that we should have imagined is an additional proof that so it must have been."

Canon Farrar's "Life of Christ" (p. 25)

GROWTH

"And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him." (v. 40) This means that the boy Jesus grew just as other children grew. Whatever may be thought of the miraculous in the life of the Great Teacher, his growth and natural unfoldment were of the most usual sort. Possibly it remains for this age to learn that the greatest demonstration of God's glory is through natural means. Certain it was that Jesus later found the most beautiful illustrations for His spiritual thought in birds and liliies and growing grain.

THE NEW IN THE OLD

"They went up (to Jerusalem) after the custom of the feast." (v. 42.-

Jesus was brought up in the faith of His nation. What is more, the old served as the basis for His new ideal. He came "not to destroy but to fulfil." The historic continuity cannot be broken. Any new faith must be born out of the dissolution of an old faith. The new must be based upon the old as its fulfillment. The iconoclast has his mission, but after him, the builder. First John the Baptist, then Jesus.

IN HIS FATHER'S HOUSE

"Wist ye not that I must be in my Father's house?" (v. 49)

That a lad of twelve should be talking to the doctors of the law in the temple was an impertinence then as it would be now. Jesus at the time of his death was too young (probably 33) for His words to have weight with "conservative" people. But youth as He was the prophetic spirit was already kindling in His breast.. He entered His Father's house and laid claim to it. That it had become a source of oppression to His people did not deter Him. He recognized in the institution not what it was but what it ought to be.

INCREASED IN FAVOR WITH MEN

"And Jesus advanced in wisdom and stature, and in favor with God and men." (v 52)

That He grew in favor with God has oft been emphasized, but that He grew in favor with men is a fact that has sometimes been overlooked. The goodness of His growth must have been of the robust type. He was a favorite among His fellows. He was always considered one of them. A man who was familiarly known as "the carpenter," did not need to preach sermons on His interest in the masses. No one doubted at any time in His brief life that He belonged with the masses. "The common people heard Him gladly:"

QUESTIONS FOR GENERAL DISCUSSION

Does it detract from the glory of Jesus that there are 'thirty silent years" in His life?

Is growth itself a miracle?

What is Christ's attitude towards established faith?

What do you think would be His attitude toward the inquisitiveness of childhood?

What was His attitude in youth towards His parents?

Christ was a carpenter and a favorite among his fellows: if He were here now, would He belong to the Carpenter's Union?

THE BAPTISM OF JESUS

Lesson for Jan. 28. Mark 1: 1-11.

JOHN THE BAPTIST

Here was the last great prophet of the Jewish people. Like many another prophet before and since, he found his best protection on the outskirts of civilization, where simple human needs may be supplied, and the hand of the tyrant is not so easily exerted.

John preached a message of repentance (reformation) to all people. The Kingdom (government) of God was at hand and he wished men to prepare for its manifestation. His boldness of speech was remarkable, and that he was not imprisoned long before Herod seized him, goes to show that he was very popular with the people, and the rulers feared to do him violence.

"It is probable that he did not remain a stranger to politics. Josephus who, through his teacher Banou, was brought into almost direct contact with John, cautiously suggests as much, and the catastrophe which put an end to John's life seems to imply it. His disciples led a very austere life (Matt. 9:14,) fasted often an affected a sad demeanor full of disquietude. At times we catch a glimpse of community of possessions, and the theory that the rich man is bound to share all that he has with the poor. Already the poor man appeared as the one who would be specially benefitted by the kingdom of God." Renan's "Life of Jesus")p. 77)

A WISE BEGINNING

When Jesus had reached His majority, and was ready to begin the great message of His life, He at once recognized the preparatory movement already begun. He came to John's baptism.

The attitude of Jusus towards John's baptism is typical of His attitude toward all religious forms: "Thus it becometh us to fulfill all righteousness." His disciples during His ministry and after His death probably baptized for the same reason. They would not offend by omitting the accustomed form, although the religion of Christ was above and beyond all forms. Some outward expression is necessary to show others our position. Thus baptism became a part of the great commission. It is the original rite of initiation into the fellowship.

STATESMANSHIP AND FRIENDSHIP

Jesus showed that He was wise in his day and generation by attaching his ministry in the beginning with that of John. Afterwards His disciples appealed to the approval of John as an authority for their Master. But beyond the mere question of policy or tactics stands the friendship of these two young teachers as a beautiful fact by itself. They acted in loving consideration for each other's work. And when finally the more constructive message of Jesus began to have greater power, John said: "He must increase, but I must decrease."

It is probable that even after John's imprisonment the two groups of disciples kept up a communication and conference between their masters. They had a common vision: the Kingdom of God.

QUESTIONS FOR GENERAL DISCUSSION

If you had been living in the days of John the Baptist, would you have advised him to use more temperate language, especially towards "our rulers?"

Amid what surroundings is it best for a prophet now to live and speak, or will there never be prophets again

Was the first organization of Christianity, during Christ's life and after Pentacost, more like the modern church organization or a fraternal order?

What elements of strength would accrue from two young reformers or revolutionists like Jesus and John joining their forces in practically one message?

At a monster meeting held in a theatre in Philadelphia last Sunday under the auspices of the Socialist Party to gather funds for the Russian Revolutionists, Comrade Ben Hanford, being one of the speakers, an effort was made by the police to stop the meeting. Comrade Ed. Moore acting as chairman informed the police that they were not in Russia, and that the meeting would not be stopped, and that free speech would be maintained by the socialists of America. The result was that the police subsided, the meeting continued and a collection of $137, was taken up.

MINNESOTA NEWS ITEMS

Winfield R. Gaylord of Wisconsin commenced his two weeks engagement with a lecture before local Minneapolis, Dec. 21st, to an unusually large and attentive audience. He is to speak in the same place twice more this week.

Jan. 5. E. E. Carr, of Danville, Ill. will commence a two months engagement in the state.

Delegates from 15 locals have already been elected for the State Convention to be held in Minneapolis Feb. 22 and as many more have signified their intention of being represented; in addition to which Alex Halonen, Finish, and Carl D. Thompson, English Organizer give assurance of being with us at that time.

Walter Thomas Mills has been engaged to be present and deliver an address the evening of Feb. 23.

The local comrades will also give an entertainment the evening of Feb. 22 for the purpose of giving delegates an opportunity to become acquainted and intend they shall carry pleasant memories on their return.

There are now 160 local members in Minneapolis and their number is rapidly increasing. A splendid orchestra has been made up from the membership, consisting of cornet, clarionet, violins and piano which greatly assists in drawing a crowd at propaganda meetings which are held every Sunday at 3 p. m.

The state movement is flourishing now as never before. Dues collected up to Dec. 27, foot up $110.90 or more than $35.00 more than in any other full month in the history of the state movement.

J. E. NASH, State Sec.

Misdirected Effort

A well-meaning cyclone once
Went out upon a mission,
To demolish a saloon
The height of its ambition.

The saloon it swept away,
And killed a drunken sot.
A new saloon today
Stands on the same old spot.

MORAL

Righteous wrath is a whirlwind
Which, when dealing with ills,
If indulged without reason
Does not cure,—but it kills.
—Warner Willis Fries.

Mrs. Fries has long been an enthusiastic W. C. T. U. worker and has now come forward as a devoted socialist worker, rightly seeing that in Socialism all reforms center. She writes a beautiful letter including the apt quotation:

"New occasions teach new duties;
Time makes ancient good uncouth.
We must upward still, and onward,
If we keep abreast of truth."

WHY HAVE OUR LITTLE GIRLS LARGE SHOES?

ONE day last November, at Oxford, as I was going in at the private door of the University Galleries, to give a lecture on the Fine Arts in Florence, I was hindered for a moment by a nice little girl, whipping a top on the pavement. She was a very nice little girl; and rejoiced wholly in her whip, and top; but could not inflict the reviving chastisement with all the activity that was in her, because she had on a large and dilapidated pair of woman's shoes, which projected the full length of her own little foot behind it and before; and being securely fastened to her ankles in the manner of moccasins, admitted, indeed of dextrous glissades, and other modes of progress quite sufficient for ordinary purposes; but not conveniently of all the evolutions proper to the pursuit of a whipping-top.

There were some worthy people at my lecture and I think the lecture was one of my best. It gave some really trustworthy information about art in Florence six hundred years ago. But all the time I was speaking, I knew that nothing spoken about art, either by myself or other people, could be of the least use to anybody there. For their primary business, and mine, was with art in Oxford, now; not with art in Florence, then; and art in Oxford now was absolutely dependent on our power of solving the question,—which I knew that my audience would not even allow to be proposed for solution—"Why have our little girls large shoes.?"—John Ruskin in "Fors Clavigera," Letter XXXVII.

In W. B. Gallaher's article "A Great Comfort" in Jan. 1 issue the word "suns" was twice printed sums, which we here note as the word as written is absolutely necessary to make sense where the mistake occurs.